

P. C.

BULLETIN
OF THE
UNIVERSITY OF TEXAS

1916: No. 50

SEPTEMBER 5

1916

Religious Life at the University of Texas



Published by the University six times a month and entered as
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A. C. BALDWIN & SONS: AUSTIN

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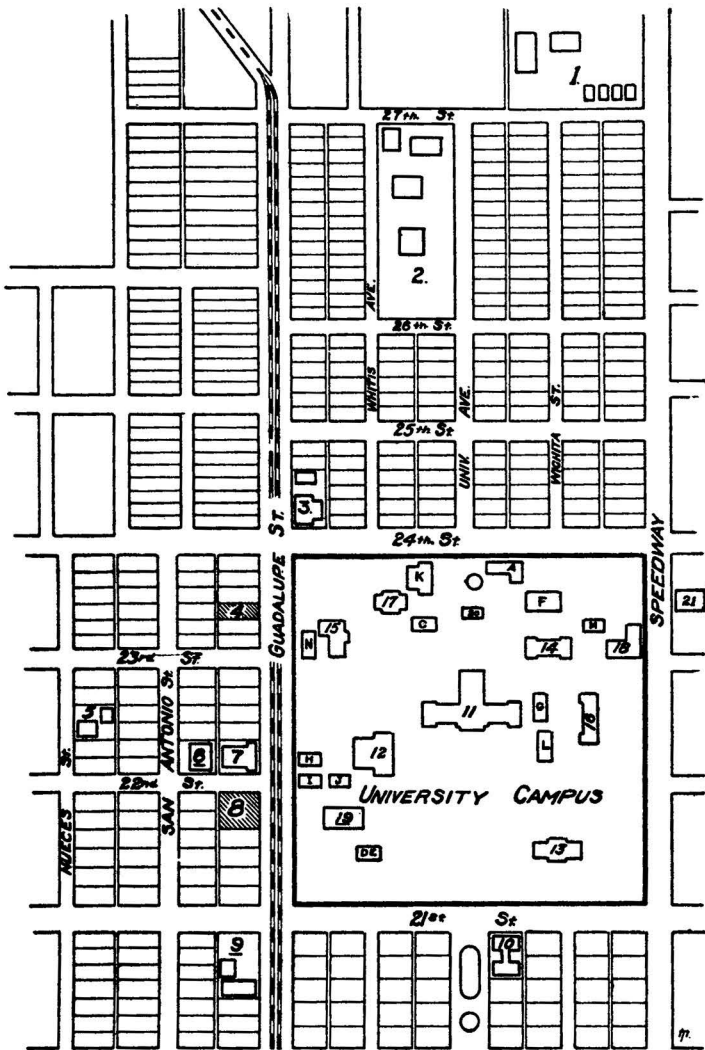
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The benefits of education and of useful knowledge, generally diffused through a community, are essential to the preservation of a free government.

Sam Houston

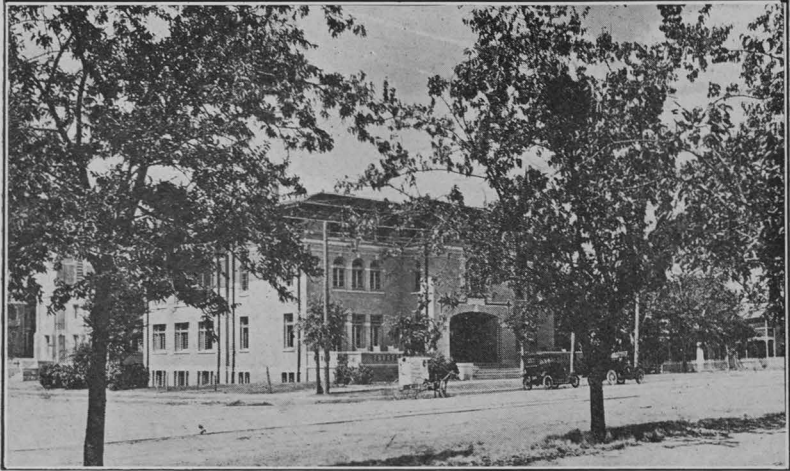
Cultivated mind is the guardian genius of democracy. . . . It is the only dictator that freemen acknowledge and the only security that freemen desire.

President Mirabeau B. Lamar.

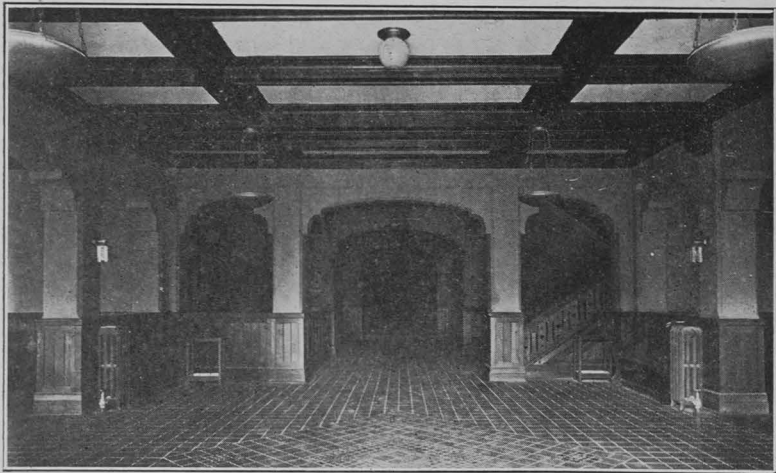


Map of the Neighborhood of the University

- | | |
|--|--|
| 1. Austin Presbyterian Theological Seminary: Dormitory, Lubbock Hall, professors' houses | 15. Woman's Building |
| 2. Episcopal Church: All Saints' Chapel, Gregg Parish House, Grace Hall, Bishop's house | 16. University Hall |
| 3. University Methodist Church and parsonage | 17. Chemistry Building |
| 4. Site for Y. W. C. A. building | 18. Power Building |
| 5. University Baptist Church and Sunday School building | 19. Education Building (in course of erection) |
| 6. Highland, the University Presbyterian Church | 20. Bureau of Economic Geology and Technology |
| 7. Y. M. C. A. building | 21. Mens Gymnasium |
| 8. Site for new University Baptist Church | A. A. Hall—Agriculture and Botany |
| 9. Roman Catholic Church: St. Austin's Chapel and Newman Hall | C. C. Hall—Chemistry |
| 10. Church of the Disciples: Texas Bible Chair | D. E. D. E. Hall—Home Economics |
| 11. University Main Building | F. F. Hall—University Commons |
| 12. Library | G. G. Hall—Classrooms |
| 13. Law Building | H. H. Hall—Education and Business Administration |
| 14. Engineering Building | I. I. Hall—Department of Education |
| | J. J. Hall—Journalism and Institutional History |
| | K. K. Hall—Classrooms |
| | L. L. Hall—Geology and Zoology |
| | M. M. Hall—Classrooms |
| | N. N. Hall—Womens Gymnasium |



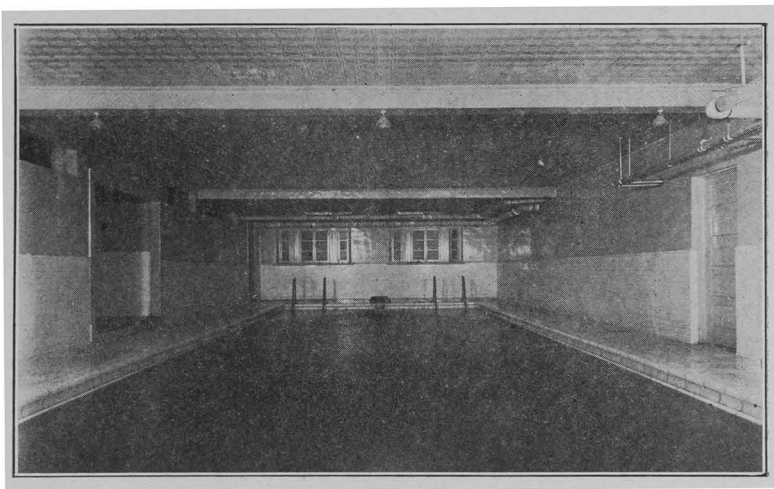
The Y. M. C. A. Building



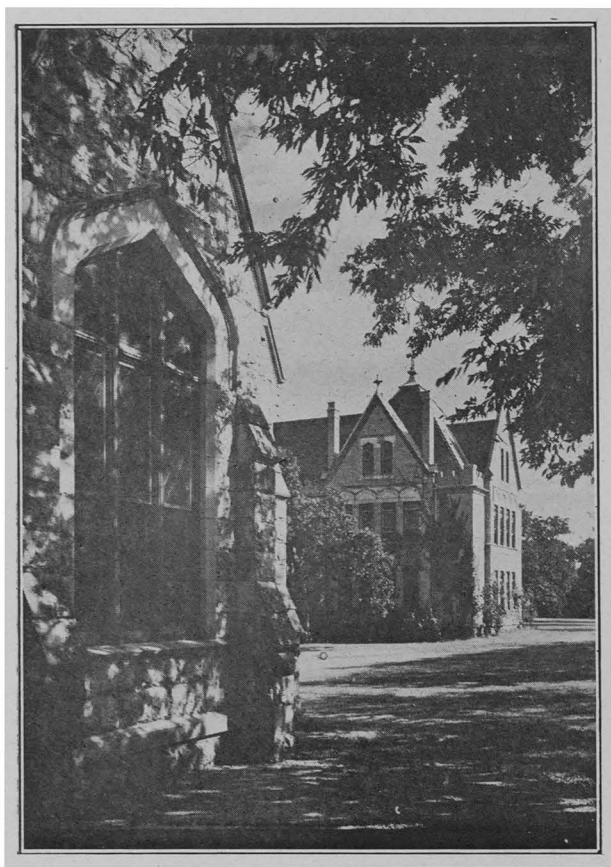
Lobby of the Y. M. C. A. Building



The Y. M. C. A. Auditorium



The Y. M. C. A. Swimming Pool



All Saints' Chapel and Grace Hall



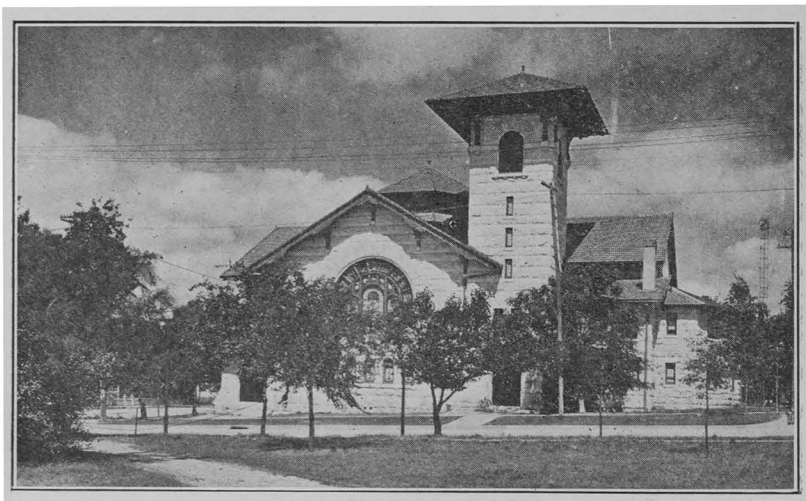
Austin Presbyterian Theological Seminary



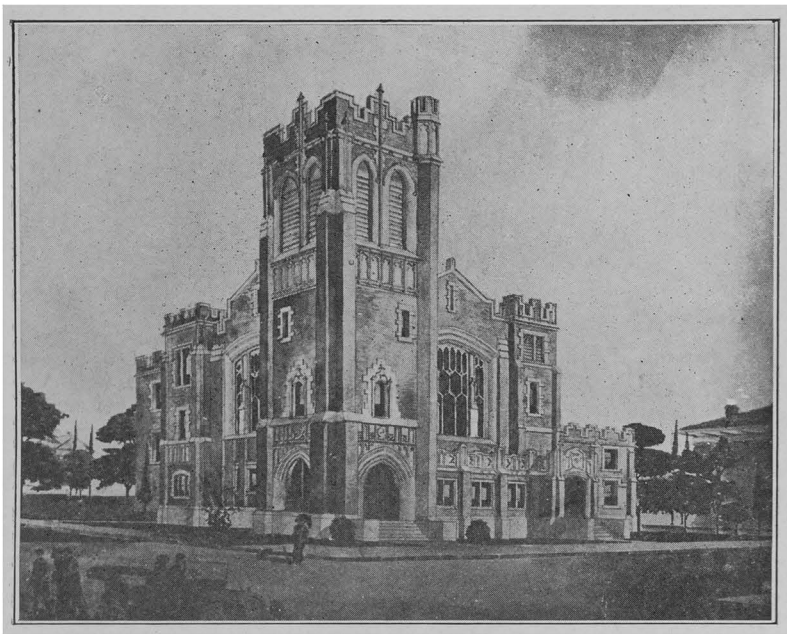
Texas Bible Chair



St. Austin's Chapel and Newman Hall



University Methodist Church



Highland (University) Presbyterian Church (in course of erection)

RELIGIOUS LIFE AT THE UNIVERSITY OF TEXAS

I. INTRODUCTION

Seven years ago, in response to the evident need for a better understanding on the part of the public at large, a bulletin was issued concerning the "Religious Activities at the University of Texas." The widespread interest with which it was received showed the desirability of issuing similar bulletins from time to time setting forth in some detail what is being done by the various religious agencies that are at work in the institution. In carrying out this plan it has, also, seemed wise to repeat in part the general statements (which were made in the first bulletin), concerning the conditions in colleges and universities and the influences towards character building which there exist, since these must be understood if the problem of religious education is to be adequately solved.

Among the problems of college and university education, that of creating an atmosphere that is morally and spiritually as well as intellectually stimulating is of vital importance. Its solution has been, is, and always will be, one of the chief aims of every system of education even though it be not stated in definite terms, and the success or failure of the system is largely to be judged by the extent to which the problem has been met. It is, we believe, a fact that of the parents who send their children to school or college, at least ninety per cent desire that they shall be surrounded by definitely Christian influences and that, too, regardless of what their own personal characters may be. Also, it is a fact that in the country at large the value of any institution is not so much measured by the brilliancy of its faculty or the extent of its curriculum as by the moral character of its graduates. The fact that in some sections there is criticism of certain types of men who have gone forth from our state institutions, on the ground that they are not making the political, economic, moral, and religious contribution which the taxpayers have a right to expect, is an evidence that the citizenship of our country is exercising its rightful prerogative with reference to these great social agencies. The common

sense of American citizenship may not be competent to state technically how this product can be produced, but it is quite equal to the task of saying whether or not the men and women who come from our institutions are meeting their demands. Furthermore, not only the people at large, but also the authorities in the state institutions throughout the United States are agreed that unless the men who go back to the people become wholesome community leaders, the work done for these men is little less than wasted. Also, these authorities are convinced that moral and religious training are an essential part of the equipment of students and everywhere constructive steps are being taken to make the atmosphere of these colleges distinctly religious.

On the other hand, if we are to learn the real meaning of the life of any community of students and its power for character building, we cannot view it with reference to its conformity with preconceived ideas or judge it by the superficial evidence given by the improper actions of a few individuals. Neither can it be judged by the presence or absence of any definite set of regulations for the instruction or control of the students religiously or otherwise. Compulsory chapel exercises or church services or Bible study may have little or no effect on the real religious life of the students. On the contrary, the only criterion of value must be the actual results that are being secured when measured by those that are found in other communities where religious influence prevails. Any solution of the problem, therefore, must be in terms of existing conditions, discarding methods which have served their day and time but are no longer applicable. A wise conservation is necessary, but to cling to traditions simply because they are traditions is to court failure.

These general statements concerning the problem we have presented find their application if we consider the college and university life of today from the moral and spiritual standpoint. In the first place, it is apparent to the most casual observer that, during recent years, these institutions have undergone an evolution that, in its breadth and rapidity, has been almost a revolution. From the small college with its limited curriculum and semi-monastic character of intellectual environment we have passed by leaps and bounds to the greater college or university

with its many lines of activity and with an increasingly close connection between the training there given and the intellectual equipment demanded by the world of affairs.

In the second place, it is equally evident that, in the face of these conditions, we cannot hope to win the desired result unless we first look for the controlling factors, and then, with tolerance and faith, with slight regard for precedents and less for prejudice, seek by actual trial to find and foster the practical methods by which the moral and spiritual character of the institution may keep pace with its material and intellectual growth.

To enter into any extended discussion of these factors is beyond the limits of this bulletin, but we may summarize them in a few general statements which, though necessarily incomplete, we trust will lead to a broader recognition of the actual conditions both in American colleges and universities at large and in the University of Texas in particular, where, we believe, the power and potentiality of these factors is being manifested to an unusual degree.

In the first place, we note that possibly the most potent influence for good is the increase in student self-government and individual freedom, which to a marked degree has characterized every advance in educational methods. In the earlier days the whole system was paternal; student communities were viewed as incapable of thinking and planning for their general welfare. This necessarily subtracted from the old system one of the most potent factors for achievement. It put the students in the attitude of dependents and in many ways brought in undesirable problems of faculty discipline and overseership. On the other hand, under any system of self-government the students have every encouragement to think and plan in terms of community uplift. They are made to feel personal and group responsibility for the college atmosphere. Possibly, the most significant outgrowth of the larger liberty has been the honor system, in which the students, no longer under a police system, but under the eyes of their own consciences, have realized a code of honor for examinations, recitation work, behavior on the campus, athletics, and personal life.

Again, an important factor is that maturity of thought and

judgment which is a growing characteristic of college men. In part, this maturity is the result of the better methods and higher standards that are permeating secondary education and of advancing college entrance requirements; for these are doing much to weed out those whose mental operations are less active in intellectual than in other directions. In part, it is due to the many agencies that are forcing upon the attention of the young the problems of our present civilization and the influences that are making men and things. Also, in the younger states of the West and Southwest it is in large measure traceable to conditions which early demand judgment and self-reliance, and where the temptations that are met are characteristic of onrushing civilization and not of a decadent social life.

A third factor, which is closely co-ordinated with those that we have mentioned, is the development which has taken place in the student's code of ethics, a code which, if frequently stated in the picturesque argot of youth, is more effective than many legal enactments. Drinking, gambling, and licentiousness have markedly decreased, and those who indulge in them are generally looked upon as fools rather than as exponents of manly freedom. Lawless proceedings against the peace of college communities are no longer regarded as matters of tradition to be followed by successive classes, but are so generally frowned upon by the students that they have practically ceased to exist. Hazing is no longer an evil to be contended with. In general, in all the relations between faculties and students, between the students themselves, and between the students and the communities in which they live, the effective standards are more and more those of Christian manhood and womanhood. We do not mean that vice has ceased to exist, neither do we mean that the college is a place of security for the weak-willed boy who is easily led into temptations; for, as we have said before, it is not an asylum or a reformatory. We do mean, however, that evil habits are more and more confined to the few, and that those who practice them are no longer leaders among their fellows. Again, we do not intend to imply that the problems of college life have all been met, for that is far from being the case and will continue to be so just so long as there is progress in education. Athletics, fra-

ternities, and all interests aside from those of the class-room present questions of far-reaching importance which are by no means fully settled. On the other hand, they are the problems of vigorous growth and not of decadence, and their answers depend upon a wise co-operation between students and faculties, and not on hasty or drastic legislation. To quote from President Hyde: "With all its incidental follies and excesses, college conduct is more orderly, college judgment is more reasonable, college character is more earnest and upright than are the judgment, conduct and character of youth of the same age in factories, offices, and stores, or on farms or on shipboard. As far as these matters go, a college is, physically, mentally, and morally, the safest place in the world for a young man."

The fourth and most important factor is the interest which college men and women have in religious matters. During the last twenty-five years this interest has changed in character. As a great leader has said, "At an earlier date the questions in which college men were chiefly interested were those growing out of evolution—how to reconcile Genesis and geology, or the doctrine of the Fall with the doctrine of the development of man from a lower order, or, more broadly, the unquestionable teachings of science with the apparent teachings of the Bible. The modern collegian has apparently adjusted his religious faith to the doctrine of evolution. These questions no longer appear to perplex him. His theological questions are more spiritual, more vital, more questions of real experience: how shall he think of God? of communion with God? of forgiveness of sins? of the character of Christ? of the future life? * * * But the college questions are not merely questions of theology or of spiritual experience. They are not less, possibly they are more, questions of service. * * * In these ten years of college experience I have had a few come to me with the question, How to escape from some pit into which, through ignorance or sudden gust of passion they have fallen; but I have had hundreds come to me with the question, How can I best serve my fellow-men; how best promote universal brotherhood? And this counsel has been sought alike by men intending to go into the ministry, into law, into business, into teaching, into journalism.

* * * This spirit of human service is in the air—certainly in the college air. He who goes to an American college and does not find himself inspired by this spirit of service must either be more impervious to the influence of human enthusiasms than I am, or must have selected for himself a very different circle of college fellows from those whom I have met.”

These statements concerning the influences in American college life that tend towards character-building may seem apart from the text of this bulletin, but they find their justification, if such be necessary, in their application to the University of Texas. As we have said before, there is not only a widespread tendency to magnify the temptations which confront the student and to consider them as peculiar to college communities, but—and this is more unfortunate—there is a general failure to recognize the factors which, during recent years, have done so much to elevate the standards of college life. Particularly has this been true in the case of this University, and therefore, in justice not only to its reputation but to the people to whom the institution belongs, there would seem to be a need for a better understanding of the student body and of the conditions that bear upon its welfare. Furthermore, if we are to appreciate the meaning of the religious activities which it is our chief purpose to set forth, it must be in the light of a full knowledge of the impelling forces of which these are both the expression and the result.

Turning now to the direct question before us, let us first consider briefly the development of the religious movement in the University, and then discuss more in detail the various activities in which it has resulted.

It is now some fifteen years since, almost simultaneously in several quarters, both without and within the University, there began a movement that in the breadth and meaning of its development is of very great significance, not only to the University of Texas, but to all institutions of like character. One after another, in rapid succession, the churches already in the neighborhood of the University and more or less identified with it, have become University churches,—and this in fact as well as in name,—while other denominations have followed suit either with church organizations or, as in the case of the Disciples of

Christ, with an endowed institution having Bible Study for its chief aim. Church edifices have been erected through the personal sacrifices of the members, pastors engaged with reference to this special field for church work, numerous Sunday school classes organized for men and women students, and, in brief, every effort made to build upon the strong, if unexpressed, interest in religious questions which is characteristic of college students today. At present the University is nearly surrounded by these active organizations. Commencing at the main entrance to the campus at the south and passing by the west side to the northeast, we find the Texas Bible Chair of the Disciples of Christ, St. Austin's Chapel of the Paulist Fathers, the University Young Men's Christian Association, the University Presbyterian Church, the University Baptist Church, the University Methodist Episcopal Church, South, All Saints Chapel, Grace Hall, and Gregg House of the Protestant Episcopal Church, and the Austin Presbyterian Theological Seminary, all of which are so closely identified with the University as almost to form a part of it. At the same time, the other churches in the city, through their pastors and members, have done much to forward the movement and to recreate public sentiment. Within the University, the Young Men's and Young Women's Christian Associations have undertaken to vitalize with spiritually human interest every phase of student life, and, through a close co-operation with the churches, to encourage such a rational study of the Scriptures as shall form a secure foundation for intelligent faith.

To outline in a few words the results of this movement is a difficult matter, for while certain effects are apparent to the casual observer, others are shown in the trend of student thought or in the growth of a more healthy college spirit and these are not easy to analyze or describe. We may state that during the past year hundreds of students were engaged in various departments of church work and that more than one thousand were enrolled in Bible Study and mission classes, but any such statistics are incomplete since they only indicate the deep currents of sober thought of which verbal piety is but one expression. We may, however, summarize the whole by the statement

that in the opinion of the many religious leaders who have studied the University during these recent years there are few institutions in the entire country that are more completely permeated by a vitalized desire for the moral and spiritual condition of each individual student or where in many respects more striking results have been secured.

Finally, we remark that the success of this movement largely depends upon certain facts which we may mention because of their more than local significance. In the first place, the movement originated within the University and is an expression, on the one hand, of the spiritual needs of the student body and of the interest in religious matters which we have noted, and, on the other hand, of the belief of the churches that "Religion rationally presented can hold its place among the competing interests of the world and that the hearts of young people are naturally receptive and responsive to its call." In no respect has it been compulsory or forced upon the students by artificial means, but in the broadest sense it has been their movement and under their control.

In the second place, its success has been the result of a broad spirit of co-operation between the student organizations and the churches, and between the churches themselves. On the one hand, the influence of the churches is, in large measure, made effective through the efforts of the Associations, whose aim is to lead the students to connect themselves with some church and whose officers and the majority of whose members are themselves active in church work. On the other hand, the churches have recognized that the problem is interdenominational and not sectarian and they are attacking it with a spirit and unity of purpose and action that are in themselves strong factors.

In the third place, its success has been in a large measure secured by the earnest co-operation and support of the Board of Regents, the president, and the faculty. The following statements by former President Mezes are of special meaning in this connection: "Religious training should have the largest part in student life in a state university that is consistent with the limitation placed upon such an institution in our country. Those limitations prevent the University itself from giving formal religious training, but they do not prevent it from surrounding

students with a religious atmosphere, or from availing itself of the opportunities for religious training offered by individuals and organizations in its neighborhood, and there is no reason why creditable work of a good standard of religious character, undertaken by such individuals and organizations, should not be recognized in awarding degrees; indeed, there is every reason why it should."

"All of us of the faculty of the University of Texas have given cordial support and encouragement to training of the kind indicated above, and the results have been of the greatest value. Indeed, I should say that one of the really significant advances in the University during the last decade has been the large recognition of religious influences and the great benefit that has come to the student body as a consequence."

"The religious work among students of the University in formal training and in less formal ways of the Austin Presbyterian Theological Seminary, of the Disciples' Bible Chair, of the Young Men's and Young Women's Christian Associations, of the Paulist Fathers, and of the churches which have made their home surrounding the campus, has been of a very high character. Those engaged in it have added enthusiasm to competence and have done a great work, which I hope will continue and expand in the future."

Since, however, such general statements as these cannot give any adequate idea of what has been accomplished, it seems proper first to set forth certain constructive steps which have been taken by the University and which are worthy of special attention and then to give in some detail the work of the past year as carried on by the various agencies within and without the University.

For the preparation of these reviews we are indebted to many individuals who are engaged in the work, and we desire here to express our appreciation of their interest in this effort to secure a wider recognition of the influences that here prevail.

In conclusion, we can not but express the hope that not only may there be this broader understanding of actual conditions, but that it may result in more active co-operation in the movement so well begun. The work belongs to the whole State and to each denomination, and not alone to local churches, and it

should command the enthusiastic support of all who have at heart the spiritual advancement of the young manhood and womanhood of this great State.

II. CONSTRUCTIVE STEPS AT THE UNIVERSITY OF TEXAS

1. Mutual Recognition of Credits between the University of Texas and the Denominational Colleges

The first step toward the exchange of credits between the denominational colleges and the University of Texas came over fifteen years ago when Dr. Thornton R. Sampson, then president of Austin College, Sherman, in conference with the authorities at the University of Texas, arranged for the recognition at full value toward the University B. A. and M. A. degrees of all work done in Austin College. Until this date there had been no very sympathetic relation between the denominational colleges of the state and the University. Indeed, just at that time there was a proposed organization on the part of the denominational colleges to oppose the University. As a consequence of this unsympathetic relationship the alumni of the church colleges were going north and east for advanced work, thereby taking from the University of Texas one of its most desirable types of students, and militating against the building up of her graduate and professional schools.

After the successful arrangement of credits between Austin College and the University, a new spirit of understanding and mutual interest began to grow between the University and the colleges of the state, and in a very short time all the denominational institutions and the University were working in harmony. This started a new current of well trained and mature men to the University of Texas for advanced and professional work. These men have proven a perennial blessing to the University in many ways. They have given an impetus to the graduate and professional schools. They have not only done good work in the class room, but they have made large contributions to the uplift of the social, moral, and religious life of the

student body. They have taken places of influence and wholesome leadership in many student activities, thereby toning up the ideals of the entire student body. Some of the University's strongest and most loyal alumni of recent years are among this group of men who have come from the denominational colleges.

2. The Organization of the Association of Religious Teachers

The Texas Bible Chair of the Church of the Disciples and the Austin Theological Seminary were the pioneers at the University of Texas in offering religious education to voluntary groups of students.

For some years it has been the policy of the Mission Board of the Church of the Disciples to locate "Bible Chairs" at the state universities throughout the United States. They have a two-fold purpose, first, to care for the religious life of all students of their denomination, and, second, to offer constructive religious training to all students who wish to engage in voluntary and systematic study of the Bible. In pursuance of this plan the Texas Bible Chair was founded in 1905 with the Rev. Frank L. Jewett as Instructor, and so efficiently was the work done that in 1910 credit for the courses in Bible Study was allowed by the University authorities.

Under the leadership of Dr. Thornton R. Sampson, the Presbyterian Church, U. S., reorganized its old school of theology under the title of the Austin Presbyterian Theological Seminary in 1902. This seminary was located in the University community for the double purpose of giving the advantages of the graduate schools of the University to its students and of giving courses in religious education to students of the University who wished to undertake voluntary Bible study. In 1909 an arrangement was effected by Dr. Sampson by which the Theological Seminary was so affiliated with the University that all except the "distinctly professional" courses in the Seminary were allowed to count toward the M. A. degree of the University. In 1910 a further arrangement was made by which students in the University were allowed to count certain courses in the Seminary toward a B. A. degree. In 1913, at the instance of the General Secretary of the Young Men's Christian Associa-

tion of the University, it was determined to organize a group of teachers of all denominations who would offer courses in religious education to University students. It was, also, planned that these courses should be of such a character as to merit credit in the University towards the B. A. degree. The result of this effort was the organization of the Association of Religious Teachers.

As stated in its constitution, "the object of this association is to present suitable religious instruction to students of the University of Texas for credit in that institution, to prevent unnecessary duplication of courses, to secure co-ordination of courses as far as practicable, and such co-operation as may be mutually helpful, wise, and expedient. While loyal to the truth, as each man sees it, all suspicion of proselytism, denominational advantage, or sectarian advocacy must be eliminated from these courses. The teachers may state the difference of views of different communions, but may not advocate any."

Especial attention is here called to the work of this association, for already it is of considerable magnitude and is capable of almost indefinite expansion. At present it is offering sixteen courses in the Bible and allied topics, and these are open to all students in the University. It has upon its faculty the Rev. Thomas W. Currie of the Presbyterian Church; Dr. Frederick Eby of the Baptist Church; the Rev. Frank L. Jewett of the Disciples of Christ; Rabbi David Rosenbaum; and Dr. Elliott Ross of the Roman Catholic Church. The Methodist Church has secured the Reverend Harry King for their Bible chair for 1916-17.

As stated in the catalogue of the University:

"As regards courses offered by the Texas Bible Chair, the Austin Presbyterian Theological Seminary, and the other members of the Association of Religious Teachers, to be taken by students of the University in connection with their University work, no promises can be made in advance, but it is probable that, as has been done heretofore, credit will be granted if, when the application for it is made, the following points are established:

1. The work for which credit is desired was of University grade, on a subject suitable for University instruction, and

taught on an undenominational basis in an educational foundation of recognized standing located in Austin, or by an approved teacher, who devoted himself primarily to teaching.

2. Regular classes were held at least equal in number, in length of period, and in amount of preparation required, to those of a University course involving the credit asked.

3. Regular tests or examinations were held corresponding to those of the University.

4. The classes doing the work for which credit is desired were restricted to students of at least sophomore standing.

5. The student applying for credit was of at least sophomore standing before beginning the work.

6. The work was completed with a grade of at least C.

7. The student making application did not carry more than one full course outside the University at one time, and the total amount of work carried did not exceed six courses.

8. The student applying for credit secured the consent of the dean of the faculty before beginning the work, and, if under twenty-one years old, presented to the dean within a month after the work began the written approval of his parent or guardian."

3. *The Organization of the S. O. S., a Recruiting Agency for the Gospel Ministry and Missions*

For many years state universities have been exposed to the charge that comparatively few candidates for the ministry come from their student body.

It is freely admitted that the great majority of such candidates come from denominational colleges and they will continue to come from that source and almost that source alone, to the great loss of the church, so long as all the facilities and inducements are offered only from that channel and the churches systematically neglect, if they do not scorn, contact with the state universities in which so many of their children are being educated.

It is gratifying to note that within the last few years a marked change has begun to manifest itself in the University of Texas and every year there is a gradually increasing number of both B. A. and M. A. graduates who are entering the ministry.

As an evidence of the fact just noted and as a promise of greater things which may be confidently expected in this line, special attention is called to an organization recently formed in this institution called the S. O. S.

As set forth in its constitution, "the object of the society shall be to promote the fellowship of young men in connection with the University of Texas who have been called of God to devote their lives to the Christian ministry; to give practical experience in social service to such men; to encourage all who are considering the claims of the ministry, and, by correspondence, to keep in touch with each of its members throughout his academic and theological course."

Further, "those students of the University who have already decided to enter the ministry may become active members of the society, while students of the University who have not definitely decided to enter the ministry, but are seriously considering its call, may become associate members and enjoy all of the privileges allowed to the active members with the exception of the right to hold office."

There are already enrolled as charter members of this organization seventeen young men all regular students of the University and candidates for the B. A. or M. A. degree. They are distributed among the different denominations as follows: six Presbyterians, three Baptists, three Methodists, two Episcopalians, and three Disciples of Christ.

Considering the fact that this body has been so recently organized, this is a most hopeful showing. There are, no doubt, others whose names are not now known who will identify themselves with it before this session is closed.

III. PRESENT RELIGIOUS AGENCIES AT THE UNIVERSITY OF TEXAS

1. Student Religious Organizations

The Young Men's and Young Women's Christian Associations have been organized in the University of Texas for over twenty years. Both are affiliated respectively with the International

and National Committees. They are both an expression of the voluntary and aggressive religious life of men and women students.

The activities of these associations are all an outgrowth of student initiation. The official bodies are composed of students selected by their fellows. The success of these two organizations both here and in the other colleges and universities of the country is a tribute to the growing spirit of self-government and self-expression among the men and women in our institutions of higher learning. A detailed account of the work of the two associations is given later, but the most striking results of their efforts may be summarized as follows:

First, Bible Study. Through the efforts of the associations in co-operation with the church agencies, hundreds of men and women have been enrolled in groups for the study of the Bible. A recent report shows there were 791 men and 497 women in such groups doing systematic and constructive study of the Bible as it relates to the problems of student life. The only state colleges in the United States showing a larger per cent of enrollment, so far as we can discover from statistics, are Pennsylvania State College and the University of Kansas.

Second, Mission Study. These same statistics show 122 men and 52 women studying the needs of the non-Christian peoples. These courses covered China, India, Africa, Japan, Mexico, and South America. The interest aroused by such studies enabled the two associations to send about twenty men and women to the convention of student volunteers for North America. At this conference these men and women were brought face to face with the great needs of all non-Christian lands and given an active interest in and sympathy for those who are engaged in this, the greatest of human undertakings. Three from our University delegation definitely decided to offer themselves for service in these non-Christian lands. On their return, the students of the University Methodist Church raised \$720 among themselves to pay the salary of Mr. Daniel, a University of Texas alumnus, who sailed in August, 1914, for Brazil to do mission work under the Southern Methodist Board. There were at the close of the 1913-1914 term of the University, thirteen men and women expecting to go as missionaries.

Third, Social Service. These student associations do not confine their activities to themselves. Nearly one hundred men and women from the student body had weekly engagements during last year to perform some useful service in the city of Austin. They superintended and taught mission Sunday schools, conducted song service for the "shut ins" in several of the houses and hospitals of the city, coached the athletic teams of the grammar schools of the city, acted as gymnasium instructors for men and women in several places, and promoted and guided clubs among the newsboys, messenger boys, and other groups on the outskirts of the city. The women conducted courses in domestic science, teaching cooking, sewing, etc., among people who were unable to attend such schools where a fee is required.

Fourth, Employment Bureau. Both associations have organized employment bureaus which seek to procure work for students who must contribute to their own support while in the University. By means of these two agencies, scores of men and women are provided with profitable employment by which they are helped to an education which otherwise would be impossible. During the session of 1915-16 the employment bureau of the Young Men's Christian Association secured \$11,938.40 worth of work for needy students. They handled 214 applications and succeeded in placing 107 of these men in some kind of work. They filled 254 places of which 91 gave continuous work during the school year. These places giving steady employment netted \$11,404.50.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION

T. W. Currie, M. A., B. D., General Secretary

Since January 1, 1912, the Young Men's Christian Association has been housed in its own building on the corner of Twenty-second and Guadalupe Streets, immediately west of the University campus. This building and equipment represents an investment of about \$90,000, contributed by faculty, students, alumni, and friends of the University. It is a three-story, buff brick structure, with basement in addition.

The building was erected with the idea of furnishing a permanent home for the association, providing a limited number of dormitory apartments, wholesome recreation rooms, an attractive reading room, and ample Bible and mission study class rooms.

The property of the association is held and the work of the organization is supervised by a board of twelve directors, six of whom are selected from the faculty of the University, two from the alumni living in Austin, and four from the business men of the city, who are in sympathy with the work of the association. This board selects a general secretary and his assistants who are charged with the care of the association building and the direction of the work among students. Every male student and male member of the faculty is eligible to membership in the organization, and all "who are members in good standing of evangelical churches" are entitled to voting privileges.

Under the direction of the general secretary, the president of the association selects from the student body a group of strong representative students to form the cabinet of the organization.

Each member of the cabinet is charged with a specific duty. All the work is prosecuted through committees organized around the members of this cabinet. The committees of the association are the following: Bible study, mission study, social service, religious meetings, employment, work among new students, music, social, finance, announcement, membership, and publicity.

The association works in closest harmony with the churches located in the University community and strives to act as a clearing house for all denominations. At the opening of each session a religious census of the student body is compiled and systematic and constant efforts are made to relate every man to the church of his choice, to enroll him in some Bible class, and to insist on his affiliation with the church either by direct or affiliate membership.

A brief statement of the work of the association during the past year will serve to give an intelligent idea of the place the organization is filling in University life. The membership increased from 381 in 1912-1913 to 728 in 1914-1915. One of the interesting features of this rapid growth in membership was the general interest the members took in every phase of

the work. This interest manifested itself especially in a willingness to enter into Bible study, mission study, social service work, and in giving systematically to the support of the association.

The number of men in Bible study at the University of Texas has given the association more publicity throughout North America possibly than any other feature of the work. Recent statistics show 791 men enrolled in voluntary Bible study out of a total enrollment of 1,487 men students. Six hundred and forty-two of these were in Bible classes in the University churches and 115 were in classes conducted in boarding houses and fraternities. These classes are taught by men of the faculty, University pastors, and laymen of the city.

In the study of the non-Christian countries and their religious needs, we had 122 men enrolled in nine groups of from ten to twenty with an average attendance of seventy per cent. These classes completed a consecutive study of at least one book on one of the following subjects: Medical Missions, Mexico Today, Conditions of Discipleship, New Forces in Negro Progress, the Chinese Revolution, and South American Problems.

Twelve men of our student body were sent to the "Convention of Student Volunteers for North America." Of this number, two decided to give their lives in Christian Service in foreign lands. As a result of the missionary enthusiasm, the students of the University Methodist Church pledged themselves to raise annually \$720 for the support of Mr. Daniel, an alumnus of the University of Texas, who sailed August, 1914, for Brazil to work under the Southern Methodist Board of Missions.

By no means the least interesting part of the association work is that which the students do in the city of Austin.

The total number of men engaged in 1915-1916 was fifty, the money expended amounted to three hundred dollars, the number of written reports made was three hundred.

TABLE OF Y. M. C. A. WORK IN AUSTIN OUTSIDE THE UNIVERSITY

Evening mission services, two each Sunday.

Mission prayer meetings, one each week.

Mission Sunday schools, two for white people.

Mission Sunday schools, one for negroes.

Bible classes in negro colleges:

At Sam Huston College, enrollment 20.

At Tillotson College, enrollment 25.

Bible class at the School for the Blind.

Occasional talks to children at the School for the Deaf.

Occasional visits to the negro churches.

Assistance in county jail services, weekly.

Humanitarian work at the county jail, bi-weekly.

Co-ordinating and unifying work of young people's societies
in song and devotional services on Sunday afternoons:

At the Men's Confederate Home.

At the Women's Confederate Home.

At the Altenheim.

At the County Farm or the Insane Asylum.

Lectures to the high school students, three.

Lectures at the School for the Deaf, one.

Lectures at the School for the Blind, one.

Lectures to students in the negro colleges, seven.

Discussion Club for the boys of the high school.

Anti-cigarette pledge cards from public school students, eleven
hundred.

Luncheons for boys' clubs, two.

Entertainments for boys' clubs, three.

Occasional meetings with boys at the Orphans' Home.

Direction of Austin Working Boys' Club, enrollment 35.

Mission literary and social clubs (boys and girls), three.

Mission entertainments, three.

Entertainments for men at the Confederate Home, five.

Luncheons to social service workers, two.

Occasional wrestling, boxing, and swimming instruction for
boys' clubs.

Gymnasium class every week in the Tenth Ward.

Co-operation with public school athletic director in securing
coaches for the ward schools.

Men and women in the foreign field who have been students in the University of Texas or members of the University of Texas Student Volunteer Band:

Name.	School.	Church.	Field.	Year Ent.
Rev. H. G. Howard.....	University of Texas.....	Presbyterian	India.....	1907
Miss Louise Oehler.....	University of Texas.....	Presbyterian	China.....	1916
Miss Mary Dodson.....	Presbyterian Seminary.....	Presbyterian	China.....	1912
Miss Nancy Lee Swan.....	University of Texas.....	Baptist	China.....
Mrs. Mary Penick.....	University of Texas.....	Presbyterian	China.....	1906
W. O. Pye.....	Carleton College	Congregationalist	China.....
R. B. Wear.....	University of Texas.....	Methodist Episcopal.....	China.....	1913
Margaret Beadle.....	University of Texas.....	Methodist Episcopal.....	China.....	1910
Jno. W. Vinson.....	Austin College.....	Presbyterian	China.....	1907
C. H. Smith.....	University of Texas.....	Presbyterian	China.....	1911
C. F. Hancock.....	Presbyterian Seminary.....	Presbyterian	China.....	1906
Harris Masterson.....	University of Texas.....	Episcopal	China.....	1911
Motozo Akazawa.....	University of Texas.....	M. E. South.....	Japan.....
W. C. Mayes, M. D.....	University of Texas.....	Methodist Episcopal.....	Korea.....	1908
Robt. Knox.....	University of Texas.....	Presbyterian	Korea.....	1907
Mrs. W. C. Mayes.....	University of Texas.....	Methodist Episcopal.....	Korea.....	1908
Mrs. Robt. Knox.....	University of Texas.....	Presbyterian	Korea.....	1907
S. K. Dodson.....	Presbyterian Seminary.....	Presbyterian	Korea.....	1912
Miss Virginia Booth.....	University of Texas.....	Methodist Episcopal.....	Mexico.....
Miss Mary J. Alexander.....	University of Texas.....	Presbyterian	Cuba.....	1909
Mrs. Jno. McWilliams.....	University of Texas.....	Presbyterian	Cuba.....	1914
Jno. McWilliams.....	University of Texas.....	Presbyterian	Cuba.....	1914
J. W. Daniels.....	University of Texas.....	Methodist Episcopal.....	Brazil.....	1914
Miss Rachel Jarrett.....	University of Texas.....	Methodist Episcopal.....	S. Amer.....	1914
Miss Mary Sue Brown.....	University of Texas.....	Methodist Episcopal.....	S. Amer.....	1915
Miss Maud Anna Mathis.....	University of Texas.....	Methodist Episcopal.....	S. Amer.....	1915
T. C. Vinson.....	Presbyterian Seminary.....	Presbyterian	Africa.....	1912
Roy Cleveland.....	Presbyterian Seminary.....	Presbyterian	Africa.....	1913
C. T. Wharton.....	Presbyterian Seminary.....	Presbyterian	Africa.....	1915
Mrs. C. T. Wharton.....	University of Texas.....	Presbyterian	Africa.....	1915
W. F. McElroy.....	Presbyterian Seminary.....	Presbyterian	Africa.....	1915
Mrs. W. F. McElroy.....	University of Texas.....	Presbyterian	Africa.....	1915
L. H. Durst.....	University of Texas.....	Christian	Turkey.....	1914

RELIGIOUS CENSUS, UNIVERSITY OF TEXAS, 1915-16

I. Church Affiliation					Per Cent
Denomination.	Men.	Women.	Sub-Total.	Total.	of Total.
Methodist	373	227	600		
Methodist preferred	127	29	156	756	31.3
Baptist	240	103	343		
Baptist preferred	60	21	81	424	17.6
Presbyterian	178	129	307		
Presbyterian preferred	46	17	63	370	15.3
Christian	113	72	185		
Christian preferred	28	12	40	225	9.3
Episcopal	88	101	189		
Episcopal preferred	20	22	42	231	9.5
Roman Catholic.....	55	33	88		
Roman Catholic preferred ..	7	1	8	96	4.00
Jewish	39	19	58		
Jewish preferred	9		9	67	2.8
Lutheran	20	10	30		
Lutheran preferred	12		12	42	1.7
Congregational	8	7	15		
Congregational preferred ..	4	2	6	21	.8
Evangelical preferred	8	2	10	10	.4
Christian Science.....	1	5	6		
Christian Science preferred.	3	5	8	14	.58
Unitarian		3	3		
Unitarian preferred	1	1	2	5	.2
Universalists	1		1	1	.04
Bohem. Breth. preferred...	1		1	1	.04
No preference.....	122	33	155	155	6.44
Grand Total.....	1,564	854	2,418	2,418	100.00

Summary.

Church members.....	1,124	711	1,835	76.00
Non-members with church preference	318	110	428	17.70
Non-members without church preference.....	122	33	155	6.30
	<u>1,564</u>	<u>854</u>	<u>2,418</u>	<u>100.00</u>

Members of Y. M. C. A.....	586
Per cent of men.....	37.5
Members of Y. W. C. A.....	301
Per cent of women.....	35.0

*II. Bible Study***Men.**

Enrolled in University S. S.....	427
Enrolled in Y. M. C. A. Bible classes.....	76
Total in voluntary Bible study.....	503
Enrolled in courses giving University credit.....	19

Women.

Enrolled in Sunday School classes.....	490
Enrolled in courses giving University credit.....	145

*III. Mission Study and Missionary Enterprise***Men.**

Men engaged in the study of missions.....	140
Men intending to enter the ministry.....	15
Men intending to go to foreign field.....	4
Contributed to home missions through Y. M. C. A.....	\$450.00
Contributed to foreign missions through Y. M. C. A.....	150.00

Women.

Women engaged in the study of missions	125
Women intending to go to the mission fields.....	6
Contributed to home and foreign missions through Y. W. C. A.....	\$430.00

The Association conducts regular religious meetings and from time to time carries out special evangelistic campaigns. Of these the most largely attended is that of January, 1916, under the leadership of Mr. Raymond Robins, of Chicago, assisted by twenty-six prominent ministers, members of the faculty of the University of Texas and other institutions, and Y. M. C. A. leaders. Twenty-five hundred men heard Mr. Robins's addresses, and three hundred and fifty-six students and faculty members made definite stands for the Christian life.

In addition to evangelistic campaigns, the Association has twice brought Dr. Winfield Scott Hall, of Northwestern University, to lecture to our student body on sex hygiene and kindred topics. All Dr. Hall's addresses were heard by large crowds.

One of the most important activities of the Association is the employment bureau, maintained to secure work for students who have to earn a part or all of their expenses through the University. In 1915-16 nearly twelve thousand dollars worth of work was secured for students by its services.

TABLE SHOWING THE OPERATION OF THE Y. M. C. A.
EMPLOYMENT BUREAU, 1915-1916

I. Places giving steady employment for two weeks or more:

49	Waiting on table.....	\$ 6,557.00
9	House work	519.00
3	Teachers	704.00
6	Tutors	197.50
1	Stenographer	450.00
7	Choremen	737.00
4	Clerks	730.00
1	Soda dispenser	130.00
3	Chauffeurs	185.00
1	Painter	180.00
3	Newspaper carriers	645.00
4	Miscellaneous, office work, chores, etc.....	370.00
<hr/>		
91		\$11,404.50

II. Odd Jobs:

62	Yard work	\$ 103.05
70	House work	87.05
17	Cutting and carrying wood.....	13.20
4	Putting up stoves.....	3.00
14	Stenographic and office work.....	79.50
5	Carpenters and painters.....	16.40
3	Chores	2.40
4	Clerks	59.50
4	Distributing circulars	6.25
43	Miscellaneous	163.55
<hr/>		
226		\$ 533.90

Each year a selected number of students are sent to conventions, the purpose of which is better to equip the men for Christian service and to direct them in choosing their life work. We had representatives at four such conventions the past year. It is impossible to estimate the contributions which these conventions make toward efficiency in student Christian work.

The students contribute freely to the support of the work of the association—in May, 1916, they raised among themselves in pledges for the 1916-17 budget, \$5000. Twelve hundred dol-

lars of this goes to the support of Mr. D. F. McClelland, of Madras, India, who is a student representative of the International Committee of the Y. M. C. A.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

Essie Mae Davidson, M. A., General Secretary

The Young Women's Christian Association is all but equal in age with the University. Until recent years, the organization was promoted, and its work directed by the women students of the University unassisted by an employed General Secretary. Since 1910, the rapidly growing student body and the enlarged undertakings of the association have made necessary the employment of a woman devoting her time to the guidance and direction of its activities.

In 1907 the far-seeing women students who were interested in the future development of the association purchased a lot immediately across the street from the campus of the University to be used as a home for the organization when permanent quarters should be required. Of the twenty-one hundred dollars promised for this lot, all but two hundred have been paid. At present there is no special demand on the part of the women students of the University for a building on the property, since the University allows the association pleasant and well located rooms in the Main administration building.

The activities of the Young Women's Christian Association are all of student initiation and are achieved through a system of committee organization. Out of the eight hundred and fifty-four women students in the University, over five hundred are members of the association. At present there are twelve permanent committees executing the work of the association and planning for its growth. The names of the committees are suggestive of their functions. They are as follows: Bible study, religious meetings, posters, membership, finance, association news, music, missionary, social service, practical needs, social convention, and conference. The best energies of these committees are expended in endeavoring to reach every woman in the University for a normal Christian life, and to lead them to

give expression to this life in unselfish service to others. The committees are trained for this work through summer conferences conducted annually at Estes Park by competent leaders, and through the work of the general secretary of the association. So efficiently is the entire machinery of the organization manipulated that it is next to impossible for a young woman to be in the University over a week without being brought under obligations to the association for some service rendered. Trains are met for incoming students at the opening of the session, boarding places are secured, assistance is given in registration, work is provided for those who are dependent upon their own labor for money to defray expenses, and escorts are furnished to the church and Bible class of the choice of the new students. Once they are settled in their work, group meetings are arranged through which the women find association with the members of the faculty and the friends of the students who live in the University community.

For deepening the spiritual life of the women of the University and enlisting those who are not Christians in the Christian life, the association promotes, in closest co-operation with the University churches, Bible classes. In these groups, which are taught by members of the faculty, pastors, or other competent Christian workers, questions of vital and present interest are presented and studied. Each year an increasing number of women from these classes are received into the active membership of the church, and led into an active expression of this life by going out into the needy places of the city of Austin to minister in an unselfish way to the people of these communities. Of the eight hundred and fifty-four women students in the University, four hundred and ninety are in Bible Study classes.

In addition to the effort made through Bible class groups, the association conducts weekly a devotional meeting. This is led either by the women students themselves, or by the members of the faculty or by pastors and friends in the city. This meeting is one of the most helpful which the women attend. It not only develops the religious life of the women, but serves as a democratic meeting place for a growing number of women

students. Once each year, usually in the winter term, a week of evangelistic meetings is held when one or more of the most attractive and compelling religious speakers of the United States is secured for daily addresses to and conferences with the women of the University. In January of this last year Bishop Theodore S. Henderson of Chattanooga, Tennessee, led this campaign. In many ways this was the most gratifying group of meetings held for women in the history of the University. Hundreds came to hear the speaker, and scores met him in personal interviews where they faced fairly and seriously the problem of life work. A large number of strategic women were brought to a new and more real and vital relation with Christ and His program.

The association does not direct all its attention to work for the students of the University themselves. Earnest effort is made to interest every woman in some sort of unselfish service. Through consecutive and constructive study of the needs of the non-Christian peoples of the world and a serious study of practical, economic, and sociological problems, interest in national and international needs is created. During the present year groups of women have been engaged in the study of the religious needs of Mexico, China, and India. The association has a growing library on missions which contributes to this interest. There are at present one hundred and thirty-five volumes dealing with different phases of missionary work. As a result of this study, there is a gratifying interest in the entire subject. This interest finds expression in an increasing number of women who are offering themselves for service as teachers, nurses, and general workers under the several church boards. Last year one woman from the cabinet sailed for China at the close of the spring term. The pledge of the association to missions as a result of this growing knowledge of the needs of the several fields has been increased three hundred dollars for the current year.

In addition to the study of missions and social and economic questions, the women students make an organized effort to give a practical expression of their unselfish spirit. Under the guidance of the committee whose duty it is to promote this feature of the work, semi-weekly reading hours are conducted at the

Woman's Confederate Home and the Altenheim, children are directed in play, and a story hour is held twice a week in the social club house in the tenth ward of the city and at the Children's Orphan Home. They promote and conduct sewing, cooking, and gymnasium classes for the business girls and women in one section of the city, and for three months in the last school year, lectures on home economics were given to a group of house-keepers.

The work done by the women in their various group meetings is entirely worth while, and is meeting a genuine need in the committee where they are promoted. Possibly the greatest significance of the work is the prophecy which it contains of the much larger sphere of usefulness and unselfish service which these women will render to the communities which claim them when they become teachers, home-makers, and business women after leaving the University.

That which gives the Young Women's Christian Association its place in the University community is the practical expression which it gives to Christianity and the service which it is capable of rendering to the organized churches which seek to care for the church life of the students of the University. The association grows with the University and its adaptability to present needs is an earnest of the greater service which it will render in the coming years.

2. The Faculty and Religious Work

It is doubtless true that the moral atmosphere of any institution is largely affected by the attitude of the faculty toward religious matters. That, in so large a body of men and women, there are differences of opinion, is natural and beneficial since it leads to that tolerance and breadth of vision which is so much to be desired. Nevertheless, as a whole and as individuals, the faculty endeavors constantly to inculcate those principles and ideals for which any form of true religious faith must stand. It believes that its first duty to the state is so to conduct the courses offered that the earnest student may here obtain in fullest measure the education which he or she desires. It believes that its second duty is to provide all safeguards within its power

to protect students from evil influences and to encourage clean living and right thinking. In so doing, it recognizes that not as a corporate body, but as individuals is its widest influence made manifest, and it is perhaps unnecessary to say that all have at heart the moral as well as the intellectual well-being of the students. Indeed, many are actively engaged in religious work in the various churches of the city, for the most part those whose chief care is for the students in the University. Among them are elders, deacons, stewards, vestrymen, wardens, directors, Sunday school superintendents, Sunday school teachers, mission class teachers, officers in societies, choir directors, and organists.

Chapel Exercises.—These services, which are under the direction of a standing committee of the faculty, are held each morning at 8:40 o'clock, in one of the large class rooms of the Main Building. They are conducted by the members of the faculty, ministers of the city, and visiting clergymen. Attendance on these services is voluntary. The average number present is about eighty-five.

3. The Churches, the Bible Chair, and the Austin Presbyterian Theological Seminary.

Every prominent church denomination in Texas is represented in the University community. These churches have been located here to care for the religious needs of the people of the city and members of the faculty who live in the University community and also for the students of the University. An historical sketch of each of these organizations follows in this bulletin. Each has a pastor who not only cares for the local congregation, but who also ministers to the students of his denomination in the University.

The presence of these churches in the University community gives to the students a normal church life. Instead of a four-year alienation from intimate and active relations with the Church, these students are recognized and treated as members of the congregations, they are given active work to do, made officers in the Church, and in every way so related to the denominational activities that they are made to feel personal responsibility.

During the last few years there have gone out from the student membership of the several churches hundreds of strong, active Christian men and women into all vocations. Nor have the distinctly Christian callings been neglected. The University Baptist Church has one woman graduate teaching in a mission school in China, and another is waiting for appointment to a like work. There are now in the University three male members of the Baptist Church, preparing for Christian work as a life calling, one of whom will go to the mission field. In addition to these, there are several men from the University of Texas in the Baptist ministry in this country.

The Church of the Disciples has now several alumni in the ministry of the Church in the State. At present, there are three men preparing for the ministry, and one student who is seeking appointment as a teacher in South America under the Disciples' Mission Board. Two years ago Leon H. Durst, a member of this Church and a student in the University, sailed for Constantinople, where he is teaching English in Robert College.

From the Episcopalian students, within the last five years, three men have taken orders for the ministry of that church. One man is now preparing for the ministry. The Rev. Harris Masterson, who for some years served as the rector for the student church in the University community, has just returned from China, where he has been working among the Chinese students in the great Episcopal University at Hankow. Miss Marguerite Stuart, who is now traveling among the college women of Texas, Oklahoma, Arizona, and New Mexico, under the National Committee of the Young Women's Christian Association, is a graduate of the University of Texas, and was, while here, an active member of the Episcopal Church.

The University Methodist Church numbers among its alumni of recent years six men in the ministry of the Church in Texas and one general secretary of a college Young Men's Christian Association in one of our Southern state colleges. Three men students are now preparing for the ministry of the Church and two women students are planning to go as teachers to the mission field. Three men and five women are already in

the service of the Church in Africa, Brazil, China, Korea, Mexico, and Japan, one of whom was not a Christian on entering the University of Texas. As noted elsewhere in this bulletin, the 756 Methodist students now in the University are contributing of themselves \$720.00 annually to the support of one of their alumni who is working in a mission school in Brazil.

There are now in the University Presbyterian Church three men who are doing their undergraduate work in the University of Texas as a preparation for the ministry. Three men from the membership of this church who are alumni of the University of Texas, are now in the active ministry of the denomination. Two alumni are working under the direction of the Church's committee on missions in Korea, three in China, and six others are in waiting either for appointment or for an opportunity to go to one of the seven countries in which the Church is prosecuting missionary effort.

The erection of the Newman Club for Roman Catholic students marks a step in advance for the work of this church among its students. Already some of the most able of their members are taking active part in the management in all the activities of the club. This is but an earnest of what may be confidently expected in the near future in the way of growth and influence of the club among and for Roman Catholic students of the University.

THE UNIVERSITY BAPTIST CHURCH

THE REV. CHARLES E. MADDY, PH. B., PASTOR

In 1907 Baptist Sunday School classes were organized in the University neighborhood. These prospered and at the end of the year it was thought advisable to form a more compact organization. A mass meeting of the Baptist students in the University was the first practical step toward the organization of a Baptist Church in the University community, and from this has grown the present virile and active University Baptist Church.

Many of the leading and official members of this church are either directly or indirectly connected with the University. The

real purpose of the Church is to build up a strong local congregation, whose first and supreme purpose shall be to minister in a vital way to the religious life and needs of the Baptist students in the University. From the beginning, the Baptist students in the University have rallied to the work and co-operated in every possible way to make the work a success. They have been most loyal supporters of the work in every way, and have shown great appreciation of the efforts of the local church in its endeavor to serve the student body. The present church building is located on Nueces street, two blocks west of the University. The equipment consists of a church auditorium seating four hundred and fifty, and a Sunday School annex for the departments and classes of a fully graded Sunday School.

The membership of the church is at present 443, and of this number about 150 are students. A flourishing Young People's Union is conducted by the students and a Junior Union is maintained for the younger members of the church. The Sunday School enrolled last year about 350, and about one-half of these were students. There were seven adult classes, made up largely of University students. Special courses suited to the needs of the advanced students are offered each year, and the students are chosen class officers and have a large share in the management of the class activities. Several of these classes are taught by members of the faculty, or officers of the University.

The University Baptist Church has long since outgrown its equipment. Especially is there great need for better equipment for Sunday School work. All available space in the church and Sunday school annex is taxed to its limit. Three of the University classes meet in the Y. M. C. A. building. In spite of these congested conditions, the membership of the church is putting forth its best efforts to meet the difficulties and provide adequately for the spiritual needs of the students. Realizing the need for enlargement and better equipment, the church, with the assistance of the denomination at large, has purchased splendid lots on Guadalupe street, across the street from the Y. M. C. A. building and facing the University campus. These lots are now being cleared of buildings and made ready for the erection of a new church. The lots cost \$15,000 and the archi-

tect is now drawing plans for a building to cost \$100,000. The Baptist General Convention of Texas, and the Home Mission Board of the Southern Baptist Convention will furnish the money jointly for the erection of the house. The new church will contain every modern equipment for church and Sunday School work. There will be an adequate supply of large class rooms, a complete arrangement for a graded and departmental Sunday School, reading rooms, rest rooms, committee rooms, social rooms, swimming pool, etc. Actual construction on the building will begin about June 1, 1917, and the building will be finished by the opening of the University session of 1918.

The outlook before the church is most encouraging. During the six years since the church was organized, it has grown from 57 to 443 members. The church is filled at every service and there is a spirit of hope and optimism manifest on every hand. The church has been self-supporting from the beginning, paying the salary of the pastor and contributing generously to all denominational interests. With adequate and worthy equipment, the church will come into its own and render a worthy service to the student life of the University.

THE CHURCH OF THE DISCIPLES

THE TEXAS BIBLE CHAIR

THE REVEREND FRANK L. JEWETT, B. A., B. D., INSTRUCTOR

Some twenty years ago, the Ladies' Missionary Society of the Church of the Disciples determined to do its part towards securing more active and potent religious influences in our State universities. In seeking for a point of contact with the students it was suggested that such might be found in courses of Bible Study, placed on the same basis as University courses and conducted by an instructor, trained especially for this work. This, indeed, is a modification of Thomas Jefferson's idea that theological schools should be established in connection with all universities, in order that through them the lives of the students might be enriched and enlarged. In the development of this idea, Bible chairs have been founded at the universities of Mich-

igan, Virginia, Kansas, and Texas, and the success already attained has demonstrated the wisdom of the plan. Recognizing the principle of separation of Church and State, and always insisting that the student shall devote his best energies to his University work, the occupants of these chairs have, however, been able to do much towards the carrying out of the idea of the founders and the creating of an atmosphere that is spiritually as well as intellectually stimulating.

Both as exemplifying the general character of the movement and because of its direct connection with our own University, a brief description of the Texas Bible Chair should be of value. In the fall of 1905 the property adjoining the grounds of the University on University Avenue, was purchased and temporarily fitted up to serve as a residence for the instructor and for class-room purposes. The funds necessary for the purchase were supplied by the State Missionary Society of the Disciples of Christ, and by citizens of Austin and others, among whom Mrs. M. M. Blanks, of Lockhart, should be specially mentioned. From the beginning Mrs. Blanks took a great interest in the work, contributing \$1000 several years before the actual purchase of the property, and later giving \$9,000 to be used as an endowment fund. For the first three years the work was moderately successful, but it was evident that the building was inadequate; and again Mrs. Blanks came to the aid of the institution, giving \$8,000 more, which, together with her previous gift of \$9,000, was used for the erection of the beautiful and commodious buildings which were built upon the site of the former residence. One of these is used for the home of the instructor, and the other for class-rooms, and the two are so connected by a gallery that they can be thrown together for reception purposes.

It is hoped that in the near future a permanent endowment fund will be provided, but in the meantime all the expenses are met by the State Missionary Society and from a \$10,000 endowment left by the will of Mrs. M. M. Blanks, it being determined that the services of the Bible Chair shall be free to all.

The first aim and purpose of the Bible Chair is to offer

courses in Bible Study. Until the University accepted the work of the students in Bible courses toward their B. A. degree the work, at best, was somewhat superficial yet abundantly worth while. The classes then met voluntarily, once each week, in the evening, usually from seven to eight o'clock. Many a student found an inspiring message in those classes. Later, the organization of the Association of Religious Teachers made possible a new era in Bible study. Since then progress has been rapid and sure. Last year eighty-five students enrolled for a credit Bible course and one class has forty-six members. The preceding year there were practically one hundred students enrolled for credit Bible courses. These courses are historical and constructive. All theological, technical, and divisive questions, so far as possible, have been and will continue to be avoided. In these classes there are members of various religious bodies, yet there has never been an expression of prejudice. A beautiful spirit of unity and harmony prevails. It is recognized that the University stands for freedom, tolerance, and truth. The Bible chair stands four-square against sectarianism and just as solidly for the Bible as a book and religion as a reality.

There is the same willingness and endeavor on the part of the Bible Chair to co-operate with every legitimate religious agency within or contiguous to the University. All are seeking to create and nurture a wholesome religious life and atmosphere at the University, and there is a decided cordial co-operation.

In addition to the Bible school work on the Sabbath, the social life of the student is cared for by entertainments of a wholesome nature, where the spirit of unity of life and purpose is developed. Every year a banquet is given to which all students of the denomination and many friends are invited. At this meeting the work of the year is reviewed, plans for the new year considered, and an honest effort made to interest the student in unselfish service for the Church and the State.

Since the Church of the Disciples is not represented in the University community by an organized church, its members must go to the Central Christian Church in the city for preaching and the sacraments. It is the opinion of the pastor of the city church, as well as that of Mr. Jewett, that a Church ought

to be maintained near the University at the earliest possible date.

THE PROTESTANT EPISCOPAL CHURCH

ALL SAINTS CHAPEL

THE REVEREND WILLIAM H. WILLIAMS, B. A., B. D., RECTOR

North of the campus, between Twenty-sixth and Twenty-seventh Streets and Whitis and University Avenues, there is a group of buildings of dignity and beauty comprising Grace Hall, All Saints Chapel, Gregg House, and the Episcopal residence. These bear witness at once to the far-sighted policy of the Rt. Rev. George H. Kinsolving, Bishop of Texas, and to the solicitude for her sons and daughters in the University of Texas manifested by that church, which was the first to realize the need of bringing its work right to the doors of the University.

The inception of the undertaking thus represented was in large measure due to the gift, rather more than twenty-five years ago, of ten thousand dollars by the late Miss Burr of New York City for the purpose of founding in Austin, a church school for girls. As this gift, though most generous, was in itself hardly adequate to warrant the foundation contemplated, no beginnings were made until the Rt. Rev. Alexander Gregg, the first bishop of the diocese, was succeeded by the present bishop. It was then deemed wise to erect a hall to be occupied by the Young Ladies' Church Institute. The purpose of this institution is not to provide an independent school, but to establish a church home for young women students at the University within which may be given instruction in certain subjects not contemplated by the regular University courses. This institution is commonly known as Grace Hall, a name at once suggestive of its atmosphere and commemorative of a generous benefactress. Under a board of regents, the immediate administration of Grace Hall is entrusted to a churchwoman of rare qualifications and experience, to whom the high standing of this institution in popular favor is in large measure due. The household includes about forty girls and the Hall is always full. Beyond

the definite understanding that they are to be present at divine worship in All Saints Chapel at least once each Sunday and to attend the religious instructions of the chaplain (who is the rector of All Saints), the young ladies are quite at liberty to follow such religious convictions as they may possess or as their parents may desire to foster.

Grace Hall evoked from a late president of the University the remark that its foundation was one of the most important steps ever taken for the futherance of the well-being of the student body.

A residence hall having been built, a place of worship for the girls was at once needed. All Saints Chapel was built in 1899 for the use not only of the girls in Grace Hall, but of all the Episcopal students of the University. A resident chaplain was provided through funds procured by the Bishop. Gradually, a local congregation gathered, composed of members of the faculty and citizens of Austin who lived nearby. In the spring of 1909 the congregation had become strong enough to support the chaplain and maintain the work of the chapel without outside help. Yet the real reason for the chapel's existence is the University and the students who are connected with this church by membership or preference. Its influence has steadily increased and it has come to be a strong influence in the religious life of the institution.

Besides serving the University, All Saints Chapel serves also the students of certain preparatory schools in Austin, especially the Whitis School, just across the street. The girls of the Whitis School who live in the school buildings attend in a body both Sunday school and morning service on Sunday.

Between nine and ten per cent of the students enrolled at the University are accredited each year either by membership or, in the case of about one-fifth of these, by preference to the Episcopal Church. It is the purpose of All Saints Chapel to minister to these. Such other members of the student body as may choose to come are accorded the hospitality of the chapel and Gregg House. The Sunday school owes much to the guidance and assistance of members of the faculty of the University and of the Whitis School. It is a serviceable institution.

Besides being a place of worship for the University community, All Saints is officially the Bishop's Chapel, and has also been, since 1909, the parish church for its own communion in that part of Austin lying north of Nineteenth Street. It derives its chief income from families and individuals of its congregation who reside permanently in Austin.

In the administration of work and worship All Saints Chapel consistently endeavors to maintain both the spirit of hearty co-operation with other churches engaged in the same interests and also those distinctive methods and usages which constitute in an important degree that differential which this church by its traditional and historical vision believes itself qualified to offer as its special contribution towards the deepening and refining of the religious life and thought of the University community in which it is privileged to minister.

Gregg House.—Just east of All Saints Chapel stands Gregg Memorial Parish House. It has been provided by Texas churchmen to assist, especially among the students of the University and of preparatory schools, the work to which All Saints is committed. This edifice ranks architecturally among the best in the city. It was designed by the distinguished Boston architects, Messrs. Brigham, Coveney, and Bisbee. The cost was about seventeen thousand dollars, including certain improvements which have been added since the House was first opened in 1909. The cloister connecting the parish house with the chapel has not yet been built. The material is brick and stone and its style is a simplified Tudor Gothic, harmonizing well with the other buildings of this group. Gregg House is the centre of important influences not only in the University, but throughout the city of Austin. It is open every day and all day. The rector's study is there and for entering there is not even the formality of ringing the door-bell. The rooms in the basement afford excellent accommodations for a kindergarten. On the floor above are the main hall (of admirable proportion and remarkable acoustic properties), which seats, say, 150 people and may be greatly enlarged by opening up the Guild room just back of it. This hall is used for students' receptions, for art exhibitions, for the work of the Red Cross, for classes

of various kinds, and for many other purposes suitable to the extension of religious and educational influence under the administration of the parish. On the same floor are the kitchen, the rector's study, and several other rooms. On the upper floor are the beautifully furnished Gerhard room and St. Elizabeth's room, besides two other small, but pretty rooms with an eastern exposure. Gregg House would seem to invite in accordance with the benevolent intention of its founders an indefinite extension of its usefulness in the high interests of religion and culture.

THE METHODIST EPISCOPAL CHURCH, SOUTH

THE UNIVERSITY METHODIST CHURCH

THE REV. A. FRANK SMITH, B. A., PASTOR

The University Methodist Church building, standing at the northwest corner of the campus, is the largest Church in the University section of the city. It occupies an ideal location, being in the very heart of the student community. It has a seating capacity of over one thousand and is well fitted for the work of a modern Sunday School. Its space is crowded with student activities and it is a popular gathering place for hundreds of Texas boys and girls.

The students have been organized in many groups for service and mutual helpfulness. The Sunday School has grown with remarkable rapidity and the present enrollment is practically six hundred. These students select their own classes. They have the privilege of hearing inspirational addresses, studying some life book under a capable teacher, or otherwise getting the good that may come from association of the kind a good Sunday School affords.

The students' department of the Sunday school has conducted many side lines to good advantage. It has a free coaching school that has proven a decided success. Through it many students receive the assistance that those more advanced in certain courses of study can give. A strong social service work bids fair to bring large results. The athletic feature is strongly

stressed by the young men. Base ball teams, basket ball teams, and other athletic activities are given prominence. Two years ago the baseball team of the Baracas won the loving cup in the inter-collegiate league and bids fair to hold it for another season against all competition.

An Epworth League of over one hundred members, almost all of whom are students, holds a prominent place among the wide awake organizations of the Church. This body of young people is thoroughly alive. They engage in religious work, social service efforts, literary pursuits, and social work. The social life of the young people who attend this church has been one of the most vexing problems and the League has done much to solve it. It is certain that the young men and women of this organization have built up as active and progressive a League as there is to be found within the confines of the state.

Speaking generally, it would be hard to find in Texas in denominational school or state institution, a better organized and more thoroughly enthusiastic body of young men and women than those who make up the church life of the University Methodist Church. A careful canvass has recently been made to find as nearly as possible, the exact number of students who attend this church.

The results are as follows:

Regular attendants upon the Sunday School during the year	360
Number attending Sunday School only part of the time	185
Regular attendants of students upon morning service....	520
Regular attendants of students upon evening service.....	495
Those dropping into service occasionally (estimate).....	500

The above figures account only for the students, the local membership not being considered. "In view of the foregoing, it is positively certain that the charge made, 'that the atmosphere about the University of Texas is hostile to religion and filled with the influence of agnosticism,' is altogether false."

One of the most inspirational features of this Church has been the student activity in the support of missionaries in foreign fields. Last year this church, through its student member-

ship, raised the salary and sent one of the ex-students of the University to Brazil as a missionary. This is the first instance, among all Southern Colleges, whether state or church schools, where so large a task has been attempted and accomplished.

The board of trustees of the Bible chair, to be operated in connection with this church, have made definite arrangements to begin the work of the chair with the fall of 1916, under the direction of the Rev. Harry King, B. A. Courses in Bible and kindred subjects will be given in harmony with the plan adopted by the University, by which credits will be obtained. This will be a forward movement of no little consequence and will mark the beginning of a new and larger day for Methodism in connection with the State University.

It has become evident that in the very near future a student pastor will be a necessity. No one man can even begin to accomplish what this large opportunity should and does offer. At present, the students are vitally interested in financing the church. Five stewards are selected from that part of the membership and the work done is exceptional. It is thought that soon the church will find itself in a position to turn the financial support of the students toward the field in which they are especially interested and give to them a live and wide awake pastor to look primarily after their interests.

In conclusion, this field has its difficulties, but they are overcome by its delights. No field of work in Texas Methodism affords such promise and invites with more attractiveness. The students attend Church because they desire to. There is no compulsion, no driving. Their loyalty is most remarkable. They stand by the preacher, by the church, and by the situation, whatever it may be.

THE PRESBYTERIAN CHURCH, U. S.

HIGHLAND, THE UNIVERSITY PRESBYTERIAN CHURCH

THE REV. R. W. JOPLING, M. A., B. D., PASTOR

Highland, the University Presbyterian Church, was first organized as a mission church in the eastern part of the city.

Early in its history the location of the organization was changed from east Austin to a building on Nueces Street and the original site was used as a mission.

The ideal of the founders of the Church was WORK AMONG STUDENTS. At first the students were few because as yet the University was small, but the two institutions grew together. In the Sunday school the students were in the regular class for adults, but soon a separate class had to be organized which grew rapidly. The progress of the entire church was such that very soon larger quarters were demanded, and in the interest of the student work it was deemed wise to bring the church still nearer the University. To that end, lots were purchased on the corner of San Antonio and Twenty-second Streets, where the present building is located, just a half block from the campus. The church was not financially able to build in accordance with the vision of the promoters, so the Sunday school annex was built with the plan of adding a suitable main auditorium as soon as possible. In this unfinished state the building has since remained, the "annex" being used for all the meetings of the church.

In spite of this handicap the growth of the church has been rapid and sure, especially in its relation to the students. For several years there have been at least five student classes, one of which has an enrollment of 130. This work has been organized under the direction of a University professor with professors and students as his assistants, most of the work being done by the students themselves. Every class has its own organization aside from that of the student department and is putting forth every effort to enroll all Presbyterian students, and all students without any religious affiliations, in Bible classes, the League, the church services, mission schools and other activities. Many of these students have been and are active in the work of the Young Men's and Young Women's Christian Associations. One of the student classes has undertaken the entire management of a school for colored children in the eastern part of the city and is also trying to raise, by a "self-denial contribution," enough funds to pay three hundred dollars on the salary of one of the women graduates in the Afri-

can mission field. As a result, very many workers have been trained here for work in other fields and many now may be found all over the state and in many foreign stations doing work for the Master.

The local membership of the church has always been of the working type, with small means but much grace and energy, and that in spite of the fact that it has necessarily been of a more than usually migratory character. There have been no rich men and few who are even well-to-do, the majority consisting of teachers and those connected with the University.

The enforced financial condition which is the result of this situation has, in a measure, been a blessing in disguise, since it has led continually to the placing of the emphasis on the work for students. On the other hand, it has prevented the completion of the building and the expansion of the work along lines where progress is an immediate necessity. What has already been done is sufficient to show the possibilities of the work in a church at a strategic point, where every year large numbers are trained for future service as Sunday school teachers and superintendents, elders, deacons, preachers, and missionaries. If this is being accomplished with such meager facilities, what could be done with a completed church adequately financed? Not only is a suitable house of worship with more class-room facilities imperatively needed, but there should also be a home for social and social service purposes and an endowment for carrying on the University work. The pastor should give all his time to his own congregation and there should be another man who could give considerable time each day to work among the students. These plans are all a part of the vision of some of the workers in this church and in other University churches, but the progress must be slow because of the lack of means necessary for their completion.

THE AUSTIN PRESBYTERIAN THEOLOGICAL SEMINARY

THE REV. NEAL L. ANDERSON, D. D., ACTING PRESIDENT

This institution has been established and maintained by the Synods of Texas, Arkansas, and Oklahoma, of the Presbyte-

rian Church, for the primary purpose of training men for the ministry. It is located near the University of Texas for two reasons. The first is in order that its own students may reap the advantages which are provided in such an institution as the University is, with its large body of students and advanced courses for graduate study. The benefits which have already accrued to the Seminary from such opportunities have been noteworthy.

But the purpose was larger than this. The founders had in mind the great student body of the University itself and the desire to make the influence of both faculty and students of the seminary tell to the largest advantage for the young men and women of the state assembled here. These influences may be exercised in several ways. From the very nature of the case, the presence near the University of from twenty to thirty young men who are studying for the ministry, men of the character and attainments of the students of the seminary, cannot but be a salutary influence in the community. These students are thrown into the closest contact with the University student body, are active in the Young Men's Christian Association, and always ready to meet opportunities both to give and receive benefit in these relationships. The type of religion which they represent is very sane and wholesome.

In addition to this, all the courses of the Seminary are open to University students without charge and in some cases credit is given in the University for work done in Seminary classes. The Seminary also maintains one professor whose entire time is engaged in teaching the English Bible to University Students for credit in that institution. The standards of Seminary scholarship are high and will be maintained. Its spirit is as broad and catholic as is consistent with deep conviction.

The relations between the two institutions have always been most cordial and have been mutually helpful. The Seminary stands ready at all times to assist in every good work for the University and to contribute anything within its power to make that institution not only a center of intellectual culture, but also a training place of leaders of the spiritual forces of the commonwealth.

THE ROMAN CATHOLIC CHURCH

ST. AUSTIN'S CHAPEL

THE REV. J. ELLIOTT ROSS, C. S. P., PH. D., D. D.

THE REV. JOSEPH A. MORRIS, C. S. P.

Religious work for the Roman Catholic students of the University of Texas naturally divides into two sections, the general church activities in which the students simply form part of the ordinary congregation, and special work for the students as a separate class.

St. Austin's Chapel as a parish church offers services at least twice every day in the week. Mass is said at seven-thirty and ten-thirty o'clock on Sundays and at six-thirty and eight o'clock during the week. It goes without saying that the students attend one or other of the masses on Sunday, and a gratifying number of students is present on other days. Besides these regular masses, there is prayer and a sermon on Sunday evenings, and on Wednesday evenings an hour of silent meditation with God. At various times during the year, special services are held in honor of certain ecclesiastical feasts. The students take their part in all parish activities, such as teaching Sunday school and singing in the choir.

In addition to the ordinary services and societies of a parish, special organization has been created for the Roman Catholic students. They are formed into what is called the Newman Club, and the name suggests the scope and spirit. Cardinal Newman was for years, as an Anglican, associated with just such religious work among the students of Oxford; and after becoming a Roman Catholic he was the first to conceive the idea of looking after the religious interests of his co-religionists at a non-sectarian university. He wished to establish at his alma mater an institution which would do for the Roman Catholic students there what St. Austin's aims to accomplish here. Then, too, Newman's name stands for earnest love of culture and painstaking research, for fearless facing of the truth and gentle Christian tolerance, qualities that this organization aims at fostering among its members.

The Newman Club is religious, but it is more. Its first object, naturally, is to make religion personal, vital, spiritual; but it also tries to generate a spirit of Christian fellowship through social union at intervals, to stimulate interest in public affairs and in the keeping of our brothers as manifested by the splendid philanthropic development of our age, and to help on in every way possible the accomplishment of the ideal of university education. This broad ideal, perhaps, has never been more clearly and eloquently expressed than by the patron of the club:

"A University training * * *," said Cardinal Newman, "aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life. It is the education which gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical, and to discard what is irrelevant. It prepares him to fill any post with credit and to master any subject with facility * * *. A University man has the repose of a mind which lives in itself, while it lives in the world, and which has resources for its happiness at home when it cannot go abroad. He has a gift which serves him in public and supports him in retirement, without which good fortune is but vulgar, and with which failure and disappointment have a charm."

Such is the object of university education as formulated by one who was always closely associated with university life, and the effective assisting in the accomplishment of the object is the aim of the Newman Club.

The Catholic students have shown a very pleasing interest in the Club and its work. There has been an average attendance of about seventy-five per cent of the Roman Catholic students at the regular bi-weekly meetings, and other activities

have been generously supported. They have financed all the social entertainments, have paid almost the entire interest on the building debt, and have contributed largely to a loan fund to assist Catholics in attending the University.

Much of the enthusiasm evident among the Roman Catholic students is no doubt due to the accomplishment of the long-deferred dream of having a proper club house for assembly purposes. On the ground floor there is a large living-room with generous fire-place and a frieze of paintings illustrating the Idylls of the King. Upstairs are a class-room, an office, and a library. The third floor is given over almost entirely to a beautifully decorated chapel. This house is thoroughly fire-proof and modern with tile floors, vacuum cleaner and every convenience an experienced architect could suggest. The Paulists in charge and the students are sincerely grateful to all those who contributed to the building fund of \$35,000.

The library at present contains about 1500 volumes on religious subjects and is being enlarged gradually. Courses in Christian Ethics, Christian Asceticism, and other subjects are given by Father Ross. The University grants full credit towards a bachelor's degree for those taking this work under conditions specified in the general catalogue of the University.

From a Catholic standpoint religious conditions at the University are so satisfactory that Fr. Ross, with the approval of his Bishop, issued the following statement for publication:

"As the chaplain of the Catholic students at the University of Texas, I take great pleasure in testifying that the atmosphere in this institution is decidedly Christian. Indeed, we can go further and say that the influence, taken as a whole, tends to strengthen the Catholic in his faith.

"In the first place, he finds that the Catholic religion is respected, and it means more to a young inexperienced Catholic to meet this respect in those outside the Church than to find it in those who profess the same faith as himself. There is nothing militating directly against his religious convictions. So far as I know, it is rarely, if ever, that instructors make any unjust criticism of Catholic beliefs or practices.

"Again, the Paulist Fathers in charge of St. Austin's Chapel

try to give the Catholic students all the religious influence possible. Besides the regular services of a Catholic parish, a special club is maintained, with attractive quarters; there is a fair library of Catholic literature, and lectures are given for which the University grants credit.

"Comparing the dangers to faith and morals at the University and in business, I have no hesitation in saying that the average Catholic student is in less danger than if he had gone out to earn his own living after high school. He will find here a higher percentage of regular church-goers (75), I think, than among the working population of any fairly large city, and a better moral tone. It speaks well for the University that over ninety per cent of its students are affiliated with some church, and I have never seen a single student under the influence of liquor.

"This is not a Catholic country, and Catholics at some time in their lives must begin to mix with those of other faiths. Such being the case, I do not know where their first steps in such association will be better protected than at the University of Texas."

OTHER CHURCHES

Though, from their close relation to the University, the work of the churches before enumerated is of the greater importance, this record would be far from complete were no mention made of the other churches of the city. In many of these members of the faculty are actively interested, and in them many students have found a stimulus towards a better life. Especially have the pastors been active in their co-operation, even though the number of students attending these churches is relatively small. They have led chapel services, conducted Bible classes in club and fraternity houses, visited the sick, and endeavored to lead the students with whom they come in contact actively to connect themselves with some Sunday school. To them and to the officers and members who have always had the interests of the students at heart, who have freely given both time and money to this cause, and whose advice has been of the greatest value, the gratitude of all is due. Well have the citizens of Austin accepted the obligations imposed upon them, and nobly have they responded to every call.

